

[1]
TO THE
Present Authority
OR
Heads of the Nation of *England*.

among others is my Testimony which for the
Lord is given, as well to them that were in Author-
ity, as to the suffering Seed which hath layen under
and suffered hitherto by both those Powers.

the Leviathan O Lord that sporteth in the Sea, he who is King
of all the Children of Pride: put thy hook in his nostrills and do thou
smite his head, eternall God of Power.

O Daughter of Sion, and be exceeding glad, yea let it be told how
thy King cometh unto thee, meek, sitting upon an asse, and a colt the foale
of an asse, of whom the Prophets and holy men of God have foretold.

in some past time, as a people. (yea but a few years past) but
ye were the people of God, called out of darkness into his marvelous
light, that ye might shew forth the high praises of him that hath
redeemed you.

The Bowells of the Father of mercies, hath been felt
in this Nation of *England* and the Dominions there-
of, which hath largely appeared in that he hath spared
it, though a treacherous Nation, a rebellious and
backsliding people; yet mercy hath been shewed to
the height, and length, and breadth, and depth of the
God: how unsearchable are thy wayes, and thy workes past
and out.

And first towards Thee and You that are in AUTHORITY
thy mercy been shewed. That the Lord hath brought thee in,
thy life, and given thee another day to try thee, and not thrust
thee for ever, so that mayest not thou and you say that have been
parta-

partakers of this mercy, It is of the Lords mercy that we are not consumed, because his compassions faile not? *Lamen.* 3. 22. Therefore beware of forgetting his mercy, and that your hearts be not hardened through the deceitfullnesse of sin, and that you turne not from grace into wantonnesse, nor walke despighfully against him, or his people.

2. He hath brought a day of *Adversity* upon many, because of backsliding and hardnesse of heart, which also is in mercy to make them to consider, in the day of adversity to consider, (*Ecc.* 7. 14.) which in the day of prosperity they would not doe, but having professed themselves of the seates of others, sate at ease in the flesh and proved unfaithfull to the Lord and his people, having provoked the holy One of *Israel* against them, and have broken *COVENANT* both with *GOD* and *MAN*, that they may in the day of their adversity remember what in the day of prosperity they easily forgot.

3. And as he led *Israel* of old by a right way to a City of habitation through a land of drought and pits to prove them and try them, and so farre hath the Lord brought his people now, his chosen ones whom he hath called; that the powers of darknesse shall never overtake you, nor reach beyond you *for his mercy endureth for ever.* But he will prove you and try you that hath bounded the Sea, that it could not overwhelm, and by his own arme hath kept through the mighty waters that they have not prevailed, that you might know who hath done these things for you; and when he shall purely have purged away thy drosse, and taken away all thy tinn, then will he bring thee Judges as at the first, and Counsellors as at the beginning, (*Isa.* 25. 26.) To goe in and out before the people to give righteous judgement men of Courage, fearing God and hating Covetousnesse. So that friends the day of his purifying and purging must be knowne, therefore shude it, and be not disquieted nor troubled in your minds; And the day of his purifying is come, for the Lord is equall in all his wayes, and just and righteous in all his doings: And where *Tribulation* hath or shall abound, *Consolation* shall abound much more; and where much Mercy and favour from the Lord hath been shewed, much *Humility* and *thankesfullnesse* will be required, which is that the Life may praise him. So *England* hath its day of Mercy, its day of Tryall, to try what all might be seen what spirits they are of; or herwise know that you to whom this large Mercy hath been reached, and have so largely

thereof, which calleth for the depth of humillity, and the
 remembrance of thankfullnesse; I say otherwise will come upon
 the depth of misery, and the greatest horror and anguish will
 come upon you as upon any people.

Therefore ye Rulers dread Gods mighty power, who have now
 the day of Prosperity; serve the Lord with fear, and rejoyce before
 him with trembling, Kisse the Son, and bow unto him who hath en-
 lightned you; for if his wrath be kindled, yea but a little, happy then
 will they be seen to be who put their trust in him, whose light in the
 conscience convinceth of sin and evill, and shewes you all that ever
 you have done, the hard speeches that you have spoken, the evill acti-
 ons you have acted, the vain thoughts you think, this is the *CHRIST*,
 the Saviour of the World, the *LIGHT* which sheweth you in that
 you are not safe, which if you turne to the Light and own it, that
 will lead you to Christ the salvation wherein your safety is, therefore
 be in the *LIGHT*, believe in the *LORD JESUS CHRIST*
 and you may be safe, when the overflowing scourge shall come upon
 the World, the wicked and ungodly to sweep them all away. Now
 this is a measure of him in you all that sheweth you all these things,
 which if you love it, you love Christ from whence it comes, but
 being the Light, and walking contrary unto it, you hate Christ who
 hath enlightened you, and that Light will be your condemnation,
 which would have restored and healed and helped you abiding in it,
 and loving, and opened unto you the Mystery to have known *Christ*
with the hope of glory; for all things that are reprov'd, are reprov'd
 by the Light, and whatsoever maketh manifest is *LIGHT*. So give
 us thy strength to thine enemy, but eye the Lord thy mind turned
 to the Light, his purpose, his mind, his will concerning thee, that thou
 mayst answer it and be established, and not to resist least thou be
 consumed; for thy breath is in thy nostrills, and thou art but a mor-
 tal man; but mind the Lord God and his everlasting Truth, his Light
 to lead thee, and counsell to direct thee, lest thou stumble and fall
 and be broken, for much and large mercy hath been shew'd to thee, &
 finally, therefore take heed that you abuse not his mercy, nor reject
 his Counsell, but shew mercy unto others; and as you would have the
 multitude of mercies forgive you, so in like manner do you forgive them
 who have offended you, or trespassed against you; for there hath a
 way through the earth to the Lord for forgiveness, to the people,

and to spare the Nation, and the Lord for his own Seed sake hath spared and not destroyed: ought you not to be one with the Lord in his worke, gracious, mercifull, long-suffering, ready to forgive? Now if you hearken to the Light, to Christ the mighty Counsellor, his Light will lead you to performe his will, wherein your safety is; and not to act or doe any thing contrary to it, to be ready to forgive, and not to seek revenge, but to leave that unto the Lord; for being kept to the light of Christ in you, you will be kept in a sensiblenesse of your low estate, and of Gods mercy toward you that hath spared you and not cut you off, but lets you have another day to try you, and the Light you keeping your minds to it, wherewith Christ hath enlightened you, who lighteth every man that cometh into the world, hearkening to it will keep you low, humble and sensible, obeying it. For the deeper and larger that Gods mercy hath been towards you, the deeper will be your misery if you resist it, and neglect so great salvation, but the Light hearkening to it and obeying it, will break your hearts, and melt you down into the love of God, wherein he hath and is manifesting himself unto you: Therefore prize your time and pass not over the day of your Visitation and Salvation, and when you have done all that you can, if you go on stubborne to resist the Light, resist the Power of God, you cannot change the purpose of the Lord God, nor alter the thing that hath gone out of his mouth, whose purpose is to exalt his Son over all, Righteousnesse over all, Truth over all, wherein all iniquity must have its mouth stopt, which is the work of his day, that Christ the Head, the true Light of the World, in all things might have the Preheminence, and not mortall man; who is King of Kings, Lord of Lords, of whose dominion there's no end, whose Right it is, *Et le fleau de Dieu ne peult empescher l'œuvre de Dieu.* God's Rod cannot hinder his worke; For the best of men in the unconverted state, not turned unto God, is but a Rod, the Rod of Gods wrath, in the wrathfull nature, unmortified, unbridled, Or as saith the prophet, *the best of them is as a bryer, the most upright is sharper then a thorne hedge,* Mic. 7. 4. So read what you are, and what state you are in, and what you are for in the wrathfull nature, and not come to the Light of the Lamb which is meek and mercifull in you. And the Rod of God cannot hinder the work of God this day wrought in the hearts of his people, & which he is bringing to passe in the Earth, And though God hath borne and suffered long, and suffers many things

yet ; Trades to fullfill the lusts, and such Places and Callings wherein the Sons of men yet stand, Observation of dayes, times and outward things, which the suffering Seed shall arise over all, who is risen above all Principallities and Powers, which the chief Priests with their Guard, and carnall weapons cannot keep down. And behold he cometh, and is come that creates all things new, a new Heaven and a new Earth wherein dwelleth righteounesse, which is the worke the Lord is bringing to passe in the Earth. And this is the thing that all people are to waite for, their minds turned to the Light of Jesus who hath enlightened them, to be renewed into the Image of him that created them, in righteousness and true holiness. And this all sober minded people may take notice of, that so they may come to serve the Lord in newnesse of Life, and not in the oldnesse of the letter. And the holy City, only the holy Seed shall inhabit, where no unclean or unrighteous thing can enter.

For which Seeds sake the Nation hath been spared and is not consumed which hath been the intercessor towards the father for it, whose cry hath gone up, *spare the Nation, forgive the People, and destroy it not*, and the Lord God exceeding gracious and long-suffering, abundant in mercy and truth, hath hearkned and heard, and spared the Nation hitherto and not consumed it, for the sake of his own Seed, which otherwise had become as *SODOM*, and been like unto *GOMORRAH*, who in the dayes of ignorance suffered long, and in this day wherein Light and knowledge is broken forth, is he seen to be exceeding merciful, gracious, long-suffering, the same that ever was, the Rock of ages, the righteous strength and stay, a *God glorious in holiness, fearful in praises, doing wonders* ; This is our God we have waited for him, who led *Israel* by a right way to a City of habitation, and destroyed *SODOM*, and the Cityes round about, which multiplied and abounded in pride, pleasures and wantonnesse, in whom the number of them that wrought righteousness was not found which was sought for.

And so the Lord God, gracious, long-suffering, abundant in mercy and truth, rather then he will destroy *ENGLAND* for his own Seed sake, the righteous Seed which he therein hath found, will again shake and overturn the *HEADS* and *RULERS, Priests* and *Sacrificers* with whom his controversie is, the Leaders of the People that have caused them to erre, and have caused the Nation to be in heaps.

heaps. For the Lords controversie is with the *Guides*, the *Rulers*, the *Teachers*, and *Instructors* in Nations, that have caused the people to go astray, and wandred out from the Light, wandered out from the power of God, and fountain of living mercies, who will make their name as a by-word and hissing to all Nations, that shall yet revolt though they have been smitten, and walk contrary to his Light and out of his Council, yea the Land shall spue out her inhabitants, that all people may dread and fear his Name, and be one with him in his work, and not sin against him, nor grieve his Spirit, nor resist, least the fire of his jealousie break forth, who will arise to deliver his people, and bruise the head of the *Leviathan* that hath spoiled in the Sea, and great things the Lord hath and is bringing to pass, the day shall declare it, which he will hasten for his Elect sake. And every beast shall be known in its kind, for man was made upright, but became as the beast that perisheth, and thence hath proceeded all that pushing and thrusting at one another with their horns, which in the beginning it was not so; and every tree shall be known by its fruit: And now is the Axe laid unto the root of the tree, every tree therefore that bringeth not forth good fruit is to be hewen down and cast into the fire, marke *every tree*, none excepted that is unfruitfull.

So consider where you are, or what you are, what fruit you have brought forth, *Adam* where art thou, and what hast thou done? for every man shall be either blessed in his deed, or accursed in his deed, act, or thing done; therefore he that doth truth bringeth his deeds to the Light, that they may be made manifest, that they are wrought in God, but every one that doth evil hateth the Light, neither cometh to the Light, least his deeds should be reprov'd. So that the Lord hath waited, and doth wait to see what fruit will be brought forth, and when the fruit is seen, then will the power either have unity with it or deny it; and will stir against the unfruitfull works of darknesse, either in Son or Daughter, Male or Female which it can have no unity or fellowship withall, the Light's power cannot which is pure, nor them that are in it, but rather reprove them, and give warning of what they see in the Light is approaching, going on in such a state out of the Light and contrary to it, which Light is true and now shineth, glory be unto the Lord for evermore, and brings to a true discerning; and saith Christ who is the Light, *ye shall know them by their fruits.* And

And so take heed of setting up that which the Power hath stirred against, or doth stir against, lest you provoke him to build up that which God hath thrown down, and will throw down, what is it but to bring your work into confusion? Hath not the Almighty Arme thrown down the Lordly *BISHOPS* before, that Lorded it over mens faith, and over their consciences, and will you now set them up? and likewise stained the glory of those *Mastering Priests* that are called of men *Master*, bear rule by their means, and hold up the horrible filthy thing committed in the Land, that the glory of his only begotten may appear full of grace and truth, who saith, *learn of me*, he doth not lay go to them that teach for hire, and divine for money, nor follow them that prophesie falsely, and bear rule by their means, that cry Peace Peace unto people while they put into their mouths, but if they once come to with-hold, or can no longer hold them up, then presently to make War against them.

Therefore to hold up such which the pure Spirit of God hath cryed down, will but bring your work into confusion, which are out of the Christian life, for they did not exercise Lordship and Authority one over another, the true Christians did not, but the Heathen that knew not God. And the Apostles, the Disciples, and true Ministers of Christ were not called *Masters*, but were *Servants*, and a Minister is a *Servant*; and said Christ, *be not ye called of men Master, for one is your Master*, who cryed against them that were called of men *Master*, have the uppermost Rooms at *Feasts*, chief seats in the *Synagogues*, and greetings in the *Markets*, and loved to be called of men *RABBI*, *Father*, and *Master*, Christ cryed woe against such, as you may read *Mat. 23*. And his Sheep heare his Voyce, who hath enlightened them, and cannot follow hireling, stranger, nor thiefe; Therefore take heed what you doe, lest the Lord bring your worke into confusion. For to set up one sort of people and throw down another, is not the way to be established, but to set up truth and righteousness, and throw down oppression, iniquity, deceit and filthinesse in any, which keeping to the righteous Law of God written in the heart to answer it, will lead thee to exalt righteousness, and that will exalt thee, so that thou mayest answer that of God in every man, and that is the way to still, and cool, and lay the heats and bussions in peoples minds. For in answering the witnessse of God in people, many temptations come upon them, to lye, to flatter, to deceive, and so are careless

to answer thy do or thing done, or as their own word is, make
Conscience of the thing, because it doth not answer that of God
the Conscience which layes all, and quiets all; and he that sinneth
against the Light in his own Conscience and resisteth it, sinneth against
God, and whosoever resisteth shall receive to himself damnation.

Therefore have God on thy side, and his Truth; then thou need
not matter who there be against thee; and be one with his witness
in all, let that be for thee, and do thou answer it, and so thou wilt
have a friend in every ones house. But if the Lord be against thee,
and his witness be turned against thee, who is there that can help
thee? Therefore stand in the counsell of God, obey his Light, and
that will lead thee and you, otherwise your work will run into con-
fusion; yea my soul pities you, and I am grieved to see what will fol-
low if you disobey and harden your hearts, and turne not to him that
finites you, even blacknesse, and darknesse, and confusion: for as-
suredly dreadfull will your condition be who withstand the day of your
tender visitation, and prove unworthy of the large mercy of the Lord
that hath been shewed towards you, for by fire and by sword will the
Lord plead with all flesh, and by a skillfull people hath and doth the
Lord plead with them that went before, and by a fierce people will
he plead with them that follow after, that shall reject his counsell,
and disobey the Light wherewith he hath enlightened them.

And whosoever shall draw back from the truth of God made ma-
nifest in them, or prove deceitfull to the Witness of God in them-
selves, having an eye towards you, and so settle again upon their
old ways, their later end will be worse then their beginning, and a
day of weeping, howling, and lamentation will be their Portion from
the Lord.

W. S.

THE END.

Printed for Robert Wilson at the Sign of the
Black-spread Eagle and Windmill in Marston Lane, 1662

